

# THE BRETHREN'S EVANGELIST.

"By Whom shall Jacob Arise, for he is Small."

Jacob, (that supplants) son of Isaac and Rebecca, and twin brother to Esau, as referred to in Matth. 1:2. Malachi 1:2 strengthens the desponding hearts of the returned exiles, by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two patriarchs, there are distinct references to events in the life of Jacob in four books of the New Testament. In Rom. 9:11-13, St. Paul adduces the history of Jacob's birth, to prove that the favor of God is independent of the order of national descent. In Heb. 11:16, and 11:21, the transfer of the birthright, and Jacob's dying benediction, are referred to. His vision at Bethel and his possession of land at Shechem, are cited in St. John 1:31, and in Acts 8:12, 16, St. Stephen, in his speech, mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of the patriarch in Shechem. The text then, independent of its particular application, may be regarded as a question of great importance to the Brethren church under its trying circumstances. Jacob represents the people of God. The obvious import of the inquiry is: How, then, shall a church that is small be raised up? It is not, solely, an increase of number that should be aimed at, but a revival of "pure and undefiled religion." Where then is the increase. There must be a preparation of the heart. The Lord said, "Break up the fallow ground." The message from Zion's King is: "Go ye into all the world, and preach the gospel to every creature." The church must cultivate a spirit of grace and supplication. A continued season of prayer preceded the great revival at Jerusalem, Acts 1:14. Before a revival the Lord's people generally exhibit more of the life of religion. Such I believe was the case with our Brethren at Blackhawk. Before brother Swihart came over to help us, we prayed much. Notwithstanding the iron clad monster was on our track. Expulsion was his mission. One of the ministers of the German Baptist church here, said in church council, that the annual meeting was their head. If that is true they must have a human head. Now, brother Paul says that a will is not in force until after the death of the testator. Therefore, the laws of the annual meeting ought not to be enforced until after the death of the annual meeting; and when it dies who will be left to enforce its laws.

When brother Swihart came to us the harvest was already white and ready for a great ingathering. He handled the word of God manfully, proving himself a workman, rightly dividing the word of truth. So the work went on, until a glorious revival was the result.

By whom shall our church arise, for it is small? By the preaching of the gospel of Jesus Christ. By cultivating a spirit of deep and living piety; less worldly-mindedness, and more attachment to God's house; holy ardor enkindled; unconquerable attachment to evangelical truths, filled with the Holy Ghost and with faith. Plain, well-timed preaching; protracted meetings for public worship; pastoral visitations. In all this much good may be done, in deepening impressions, in following up this meeting process, we can encourage and strengthen one another in the most holy faith. I want to say, have we not slept long enough over the interests of our beloved Zion? Are sinners hastening rapidly to ruin? Is it not time to awaken out of sleep? By all that is desirable in the salvation of souls; by all the binding in the authority of Jehovah; by the love of the spirit, I beseech you, strive to gather in.

The good work is still going on. Brother J. H. Worst has been preaching for us a few days. Yesterday two more were baptized, notwithstanding it was very cold; but when the heart is warm ice and snow will do no harm. Three more members of the German Baptist church, gave their names last night, Dec. 16th. Brother Worst closed his meetings with last night. Notwithstanding the night was very cold, yet the meeting house was filled to overflow. Brother Worst is a very good theologian. JOHN NICHOLSON.  
Hudson, Iowa., Dec. 17.

## Christianity.

Dear EVANGELIST: Enjoying a little leisure this afternoon I occurred to me that it might be improved by penning a few thoughts for your highly esteemed columns. To me esteemed because a bold defender of God's truth. When will men learn the power and truth of Christianity? When will they cease to pervert the right ways of the Lord? We were most forcibly impressed with this last thought, in reading the last effusion of a conservative champion on "Rebaptizing." Such a summoning up of sophistry to bolster up a lost cause, is seldom met with in the history of honorable discussion. But "drowning men will catch at straws," and we therefore dismiss it.

Christianity is of God, and if men would only put in practice the wise counsel of Gamaliel, "If this work be of men it will come to nought, but if it be of God ye cannot overthrow it," how differently would they act in their religious bearing toward one another. But things have come to such a pass, "that men can do no more, God alone must act," and he alone will sustain and perpetuate his great name in the earth. A few years ago the German Baptist church was a united and loving brotherhood; but to-day a spectacle to the world. And is Christianity responsible for this? But the love of power,

formalism and Christianity. There is no time to be wasted. "The night cometh wherein no man can see to work." "The fields are already white unto harvest." Let us pray the Lord to send forth more laborers into the harvest. This is especially the needs of Christianity among us to-day. We need more of the spirit of Christ infused into the church. It is so formal and lifeless that true Christianity is scarcely discernable. To be nominal professors is little if any better than to be a worldling. We must be impelled by the mighty spirit of God. "If your righteousness does not exceed the righteousness of the scribes and Pharisees ye cannot enter into the kingdom of heaven," we fear will be fearfully felt in the day of eternity, by many who have fancied all was well. Christianity implies active, earnest work; none can be excused. If you cannot be a mouthpiece for God you can be a faithful steward and contribute your mite to forward the work. Concentration of all to God is the desirable need of the church of the Brethren. The doctrine is the "whole Bible and nothing but the Bible," and if presented by word and practice in "demonstration of the spirit and with power," it must succeed. Its inherent truths are immutable and all Heaven is pledged to sustain them. Let us go then, to "all nations, all creatures," with the infallible testimonies of God.

"The sword of the Spirit, which is the word of God," is the heaven-provided weapon for the overthrow of Satan. No traditions of men are needed. To parley about the human part at this juncture, is useless. God has made plain the duty of man, and says, "Go work in my vineyard, and whatsoever is right I will pay thee." This has been the inspiration of the truly useful, in all the ages and now is "the accepted time." Especially with us, brethren. The enemy is busily at work, whispering: "Wait a little; the rule for all the churches will be repealed next annual meeting, and not to the Brethren." Listen to his voice. There is no retreat. "Come, all things are now ready; the battle cry all along the word of the Lord and of Gideon of our Master must triumph to the help of the Lord, to stand against the mighty. "He will shield, and will withhold no man who walk uprightly." A. J. HIXSON.

## Laura Slotter.

Am not brother Mason, "se," who is acquainted with Holsinger, and I feel give you the desired that you will bear giving "hints" in English, or Pennsylvania

ing people are brother anyway?" They are ing people, not excessively lan. especially homely; both of medium height and weight. Having passed the meridian of life, time has left her footprints upon them as she always does upon people who are ever active in the great work of improving the moral and spiritual condition of mankind.

2nd. "Do they seem cheery and healthy, or careworn and haggard?" They have had their full share of care, with perplexities, and a large sprinkling of misrepresentation and even persecution, and as a natural consequence are somewhat careworn in appearance, but by no means "haggard." Perhaps sister Laura did not look at the definition of that word, so we will not say anything further about it.

3rd. "Would we be convinced at first sight of them, that they are friendly and approachable, ever willing to talk with those desiring the food which perisheth not?" In regard to this last question, we can give it as our humble opinion that you would be fully convinced, that there would not be a shadow of doubt left upon your mind. They are approachable. You can approach brother H.'s sanctum, and write just as I am doing now; and you can approach their home just as those happy people did who surprised them. You can approach sister Holsinger's kitchen, and feel yourself at home, and you can approach their table, feeling all the assurance of welcome, that any of us do at the hospitable home of sister Laura; for we speak that we do know and testify that we have seen. Yours Truly, P. J. Brown.

## From Coventry, Pa.

Our Sunday School held a Christmas Jubilee Meeting, on the afternoon of Dec. 23rd. It was a success—visitors being the judges. Of course we would call all S. S. a pleasure and a success. The day School children

were abundant. Christmas carols were sung, under the leadership of our genial Professor, J. S. Frederick; home talent being ably assisted by good singers near home, and also from Harmonyville Sunday School. The melody was entertaining and inspiring. "The hearers they said so." There were a few recitations by juveniles, and a talk by Bro. J. P. Hetric; a dispensation of pretty Christmas cards by our kindly Superintendent, Elder John Harley; another dispensation of bags of candy, by assistant superintendent, Oliver Wells. The happy countenances of many little people there, the usual distribution of papers, the return of the little red baskets with generous contribution,—and then the benediction fell upon the bowed heads and happy hearts of a joyous gathering of Brethren in old covenant. The aged mothers and fathers in Israel manifested interest in our Sunday school to attend in such bitter cold weather. Their presence to us is always encouragement, and was, on this occasion, to them and us, enjoyment.

E. M. STAUFFER.

## Kennilworth, Pa.

### About the Annual

The Brethren's Annual came duly to hand, and contents noted. All very interesting; especially the portraits of brethren Umstad and F. P. Loehr. Of the former I have but little to write, as I only know him by reputation; but his countenance indicates a thorough-going, resolute and earnest ambassador of the church of Christ. With the latter, brother F. P. Loehr, I was personally and intimately acquainted. His smiling countenance in his profile even manifests a spirit of meekness. Elder L. was one of those indefatigable ministers that the church has few if any to excel. He was the first brother that preached the Brethren doctrine in Kent, Ionia, Barry and Eaton counties, Mich. His progressive views in regard to Sunday schools, singing schools, prayer and social meetings, and his bold way of promulgating God's word, &c., caused perhaps a little jealousy, and some enemies. He was loved and respected by the outside people, generally. I would not part with his picture for twice the "Annual" cost.

J. G. WINEY.

## Campbell, Mich

### On Union.

I was made to rejoice in the God of our salvation, when I read that report of brother Beer's council meeting. May God abundantly bless those Elders for their visit of love to that church, and may other Elders take a lesson by it, and go and do likewise. May God speed the time when these expelling and dividing committees shall cease, and may God so work with his people that they may send out committees to unite again wherever they were and are divided. May the Lord so abundantly pour out his spirit of love and peace upon us, that we may all be united again. Though sundered, we should endeavor to work for the unity of the spirit, for if our spirits are not united and blend together here, how can we expect them to blend over yonder. May the grace of our Lord be with us all. Amen.

H. E. FAIDLEY.

## Burr Oak, Kansas.

### MORMONISM.

The following synopsis of a public discussion upon Mormonism, held at Wilber, Nebraska, closing on November 29th, has been crowded out for several weeks. It will still be found interesting:

The Braden-Kelly Debate which has aroused so much interest in this State, for the past two weeks has just closed. The most modern phases of Mormonism have been thoroughly discussed. The question of the authenticity of the Mormon Bible, the inspiration of Joe Smith, and the continuation of spiritual gifts in the Saint's Church, were warmly discussed before crowded houses for ten consecutive nights. In the first proposition Bishop Kelly affirmed that "The Book of Mormon is of divine origin, and entitled to the respect and belief of all religious people." In proof of Smith's inspiration and prophetic gifts, it was argued that the late discovery of extensive ruins: of cities in Central America, were declared to be in existence by Smith as early as 1830; that he foretold cyclones which were declared to be a mere modern invention, and that the Book of Mormon is the subject of ancient prophecy. It was claimed that the uttermost parts of the earth meant America. The "everlasting hills" were the Rocky Mountains; The "wall" referred to in Scriptures, was the Atlantic Ocean; North and South America are spreading wings beyond the Rivers of Ethiopia; the Mormon Bible was identical with the "stick" of Ephraim. Smith was inspired, and like all true prophets was reviled and hated. Braden argued that the known

world only, and not America, was meant by "uttermost parts;" the Rocky Mountains were no more everlasting than the Asiatic hills. The Ocean could not be twisted into a "wall;" the two Americas do not so much resemble the wings of a bird as a partially filled meal bag, tied in the middle; stick was always an emblem of power, as the "rod of Moses;" the "ten tribes" were lost by being dispersed among the nations of the earth, and did not degenerate into the American Indians; that Smith was no prophet, but on the contrary, a vicious and deceiving fraud, entitled to neither respect nor belief; that the book was originally the Spaulding manuscript stolen by Rigdon and recast, and that it contains ideas and even the very language of authors who lived long subsequent to the time when it was claimed to have been written. A still more spirited contest was held over the last proposition, in which Kelly affirmed the Mormon Church to be the true church of God. Kelly professed to give the teachings of the church, but he enumerated only what is believed by all the churches, with the exception of claim that miracles and spiritual gifts are essential and perpetual elements of the church of Christ. He claimed that his church possesses and exercises these gifts, and since other churches do not do so, therefore his church is identical with the original church of Christ in this great essence. Braden enumerated the eight New Testament elements of the church and drew the following parallel between these and the Mormon creed: 1. One God. The Mormons teach materialism. 2. One Lord. They deny that, associating with Him as king such pretended prophets as Joe Smith. 3. One Spirit. They err in teaching the perpetuity of spiritual gifts. 4. One faith. They err in adding to this the Book of Mormon. 5. One baptism. They err in adding spiritual baptism which the scriptures declare has ceased. 6. One hope. They err in the expectation of a materialistic, sensual, earthly paradise. 7. One body. They err in having a score of new officers, such as president, &c., &c. 8. One name. They add Reorganized Church and other unauthorized words as a part of their name. Every unfavorable criticism of the church was laid over onto the Brigham Young heresy, so-called; but the claim of the spiritual gifts was spoiled by the fact that when Joe Smith had a revelation to preach polygamy, the pretence was afterward made that in this particular instance he was inspired of the devil!

### IT WILL COME BACK TO YOU.

You have a father? You have a mother? You love them. But once in awhile you grow impatient, and the meanness of your nature crops out; it wrecks itself on innocent father and mother, perhaps, and they suffer the punishment of a cross word called up by another's annoyance. The hard word is spoken. It may be regretted, forgiven and forgot, but it can never be recalled. Father and mother will sigh and forgive, but—

Some day it will come back to you.

Yesterday, maybe, a little one ran up to you smiling, and, with the innocent, heaven-born confidence of childhood, clapping its hands, that would not harm a fly, in your face. The childish action delighted its author, but it annoyed you. You were busy, and reproved the little one. Two pearly tears stood in her great blue eyes, her lips faltered, and she turned away from you. The era of childhood, with its happy, fleeting hours, will erase the unkind word, but—

Some day it will come back to you.

A beggar stands at your door. The rain is dashing in torrents through the black atmosphere of the night, and the sharp, vivid lightning only intensify, by their violent contrast, the awfulness of darkness. The beggar's plea for shelter is punctuated by the blast that howls forth its anger, and you turn your brother off.

This will come back to you some day.

If you are impatient, testy, ill humored, spiteful, malicious, cowardly and mean, your whole life will be a constant reckoning with evil actions whose enormity is only equalled by the increasing wickedness of the future, and an unatoned past is always the precursor of a more reprehensible future. A bad heart is a boomerang of passions, whose evil consequences always fall on the head of their luckless author. On the other hand, all good deeds work in a similar way, with the rules that govern promises and conclusions, causes and effects; if either good or bad, the result will be in conformity with the nature of the deed. Your bad deeds and good deeds arejuries that sit upon the destiny of your life and decide the verdict of happiness or despair.

Some day it will come back to you.—Williamsport Breakfast Table.

THE LOUISVILLE DISCUSSION. A debate between brother S. H. Bashor and Elder Wm. Dillon on baptism, footwashing and the Lord's Supper. Paper covers 50 cts. Bound in cloth 85 cents